



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

commercial history of England for the last half of the sixteenth century furnishes a very satisfactory picture of the circumstances of society and adventure in which Henry Hudson of Hudson's Bay grew up to his great career. In the midst of the Shakespeares and Jonsons and Sidneys, scarcely separated from them by the Raleighs and Walsinghams and Southamptons, here were the Hudsons, Chancellors, Gilberts, and Frobishers, worthy companions indeed of the courtier, the philosopher, or the poet. From the midst of such a cluster, the very year that Newport and Smith sailed for James River, Henry Hudson sailed for Spitzbergen. In four years more he had again and again traversed the most northern seas. He had looked in at Newport News, had discovered Delaware Bay and Hudson's River, and that great inland sea which bears his name and is his monument.

It is to be hoped that, with the new authorities which General Read hopes to find in England, he may work up the whole subject into a complete biography of the great navigator. In this discourse he passes over only too briefly those passages of his life which have been fully treated before. But Hudson's journal and the other records of his adventure, though brief, furnish a great deal that has curious interest to Americans, and, when treated by the critical care everywhere apparent in this discourse, will make a narrative of great interest. Since the publication of Mr. Cleveland's *Life of Hudson* in Sparks's *Library of American Biography*, which was at best but an abridgment of quite full material, the Dutch archives have yielded a good deal to the details of his career; Dr. Asher, in his valuable monograph in the *Hakluyt publications*, has cleared up some points of curious interest; and in General Read's own researches in English local history we have much additional matter which should be wrought in, with the rest, into one full and connected narrative.

-
9. — *A Hebrew and Chaldee Lexicon to the Old Testament. With an Introduction giving a short History of Hebrew Lexicography.* By Dr. JULIUS FUERST. Third Edition, improved and enlarged, containing a Grammatical and Analytical Appendix. Translated from the German by SAMUEL DAVIDSON, D. D. New York: Leypoldt and Holt. 1867. 8vo. pp. xxxv., 1511.

To give a critical estimate of a new Lexicon, in comparison with previous ones, is an unwelcome task; since, in order to be satisfactory to the writer, it requires an amount of labor and time which few have to spare. It may be as well to state in the outset, that our estimate of this work of Fuerst rests on an occasional use of it since the time of

its publication, nine years ago, and on a comparison of some of its articles, in the new translation, with those of Gesenius. We state this, that the reader who can afford to buy only one Lexicon may not attach too much value to our judgment.

Dr. Fuerst was favorably known as a Hebrew scholar by the publication, in 1840, of his valuable Hebrew Concordance, which contained also a brief lexicon, and showed considerable acquaintance with Rabbinical lore. In preparing his Lexicon he has had the advantage, not only of the labors of his illustrious predecessor Gesenius, whose work has been so generally used as a standard for the last half-century, but also of the light which has been shed upon Hebrew philology and interpretation by the searching inquiries of such Hebrew scholars as Ewald, Hupfeld, Bertheau, Hitzig, and others, with which he is evidently well acquainted. It cannot be doubted that the author's qualifications as to learning are ample, and it is our opinion that he has produced a valuable Lexicon, one which in some respects and in regard to some words will give more satisfaction than that of Gesenius. We are very glad that it has been translated by so competent a scholar as Dr. Davidson. So far as we have examined, his renderings of the German have been found correct. The work will undoubtedly be very acceptable to American scholars.

Having said thus much in favor of the work, we must in justice add that we have strong doubts whether, on the whole, this Lexicon is preferable to that of Gesenius, which has so long enjoyed the confidence of scholars in this country and in Europe. To make a good Lexicon as a guide to students of the Old Testament, one in which so many phrases and sentences are explained as in those of Gesenius and Fuerst, a good deal more depends on philological tact and exegetical judgment than on mere learning or peculiar views of etymology, to which, in his Introduction, the author seems to us to attach undue importance. In the Lexicon, also, some of the meanings assigned to what he calls organic roots seem to us quite forced. In general ability and in judgment as an interpreter, Gesenius is, in our opinion, far superior to Fuerst. We have not time and space for extended illustration of this remark, but will refer only to a few words.

Fuerst is the first Hebrew lexicographer with whom we are acquainted who has assigned the meaning *intelligence*, or *reason*, to עָלַם, in Eccl. iii. 11. This rendering appears to us unnecessary, unwarranted, and purely conjectural. The author refers to Exod. xxxvi. 2. But how putting *wisdom*, חָכְמָה, into the heart, proves עָלַם to mean *wisdom*, or *intelligence*, it passes our comprehension to perceive. Dr. Fuerst himself says, "It is unnecessary to read עָלַם = Arabic 'ilm."

Certainly it is not only unnecessary, but unallowable. For why should a Hebrew writer use an Arabic word when there were two or three Hebrew ones, such as בִּינָה, חִכְיָה, &c., by which he might express his meaning? Besides, if we may trust Freytag's Arabic Lexicon, عِلْم, 'ilm, does not mean the faculty of *intelligence*, or *reason*, but *learning*, *science*, in the objective sense, such as the science of physics, mathematics, &c. The rendering of our common version, which is that of Gesenius, is far more probable. It is also much better suited to the connection. For it is not the doctrine of the Preacher, nor of the Scriptures generally, that *with* intelligence, or reason, a man can find out *all* which God doeth, from beginning to end.

Under the term אָב, Dr. Fuerst says: "In the honorary Messianic title אֱלֹהֵי אָב, Is. ix. 5, it should be translated, *Father*, i. e. *God of eternity, the Eternal*, as χρόνου πατήρ in the *Orphics* means Saturn-Hercules." If Dr. Fuerst had attended more to the Hebrew idiom, and to the connection, than to the *Orphics*, he would have been satisfied with the rendering found in our common version, which is that of Gesenius, *everlasting father*, in the sense of perpetual father of his people. So in Hab. iii. 6, הַרְרֵי עֵר, *everlasting mountains*.

Under the word אֵלֹהִים, Dr. Fuerst says that עֲלֵיתָן אֱלֹהִים (Ps. xlv. 6, Heb. 7), may denote *thy elevated throne*, and אֱלֹהִים אֵלֵיךָ (ibid. verse 8), *thine exalted God*. To be sure, he introduces this meaning with a "perhaps," but he gives no other interpretation of the words. This seems to us the most indefensible meaning which has been assigned to that disputed passage. The rendering of Gesenius is preferable.

Under the same word, the rendering, *To whom God brings it with his own hand*, seems to us not nearly so well suited to the connection as that of Gesenius, *Who carry their God in their hand* (Job xii. 6).

Under הִזָּה, by a purely conjectural root-meaning, having not the least support from *usus loquendi*, he gives a sense to the word הִזִּית in Is. lvii. 8, which we have not seen, and hope we shall not see, in any other writer. To the same root, הִזָּה, he assigns still another meaning, and equally unsupported by Hebrew usage, in Job. viii. 17. We hope we attach a just value to etymology in helping to assign a probable meaning to an ἀπαξ λεγόμενον, or a word of very rare occurrence. But we protest against its usurping the place of the *usus loquendi* in assigning a meaning to very common words, though it may sometimes throw light upon it.

It will thus be seen that, while we have a very valuable work in the Lexicon of Fuerst, it does not follow that the excellent one of Gesenius should give place to it. Let public libraries and individuals who can

afford it have both; but if we could possess only one of them, we should hesitate much before giving up the work of Gesenius for that of Fuerst.

-
10. — 1. *Later Lyrics.* By JULIA WARD HOWE. Boston: J. E. Tilton & Co. 1866. 12mo. pp. 326.
 2. *Poems.* By ELIZABETH AKERS (Florence Percy). Boston: Ticknor and Fields. 1866. 16mo. pp. 251.
 3. *Poems.* By AMANDA T. JONES. New York: Hurd and Houghton. 12mo. pp. 203.
 4. *The Women of the Gospels: The Three Wakings, and other Poems.* By the Author of "The Schönberg-Cotta Family." New York: M. W. Dodd. 1867. 12mo. pp. 275.

OF the volumes whose titles are here set forth, the first two in order are also the first two in character. Mrs. Howe's verses, however, are very unequal. Those of Mrs. Akers, on the other hand, maintain throughout the same level of unassuming good taste. If Mrs. Howe is occasionally unsuccessful, it is because she is urged by a generous ambition and a more imperious fancy. The titles of some of her pieces will give a notion of the heights to which she sometimes aspires. Here are several in succession: "Philosophy," "Kosmos," "First Causes," "The Church," "The Christ." It is true that, on examination, we find these great topics to be dealt with in a more cursory fashion than might have been apprehended. The first-named piece, for instance, is a declaration of the author's willingness to share, for the sake of its glorious compensation, the discredit and discomfort attached to the pursuit of philosophy. The poet forgets that this is no longer the age in which Galileo was imprisoned, or Bruno was burned, and that indeed as a generation we are nothing if not philosophical. Of the second of the pieces just cited our most lively impression is that the sun is there assumed to be of the feminine gender. But besides these, Mrs. Howe handles an immense variety of profane subjects, and with very various felicity. She is most successful, to our mind, when her theme is simple and objective, as in the case of the War Poems which open the volume; although even the effect of the very best of these is marred by the introduction of some recondite fancy or some transcendental allusion. The fifth stanza of the "Battle Hymn of the Republic" is an instance in point. The first four stanzas are rapid and passionate; the last is cold-blooded and literary, and utterly at odds with the dignity of the Republic in whose name the whole is spoken. So in the lyric entitled "Our Orders," we regret that the author should not have suppressed